the care of the younger children. Although physical punishment was seldom resorted to, exhortation and explanation were commonly used. One mythical story which was evidently used as a threat was that of the great naked bear. This was a creature, larger than most bears and naked except for a white spot. The only way to kill it was to break its back as its heart was so small that an arrow would seldom find it. The last of the species was reputed to have been killed on the east side of the Hudson River, but before that time it was said that recalcitrant children were particularly likely to be its victims (Heckewelder, 1799, pp.260-62).

A boy's life was not burdened with many chores until he was twelve or older, his time being spent in fishing and playing (Penn, p.30; Pastorius, 1698, p.434; Zeisberger, 1870, p.86; Harrington, 1913, p.213). When he reached this age, it was desirable for him to have a vision and receive a guardian spirit (Lindstrom, p.207). To promote this, the parents mistreated him, fed him sparingly and finally drove him into the woods. It was felt that this would cause a spirit to feel sorry for the boy and present itself to him.9 The nature of the vision which a youth had was sometimes taken as a sign of his future profession, and training in such a case would start immediately to prepare the boy to become a shaman or warrior as the case might be (Harrington, 1913, pp. 214-15; Zeisberger, 1910, p.101). At about fifteen the boys began hunting and at this they had to become proficient before considering marriage.

The girls stayed with their mothers and began helping to hoe the ground, plant corn and carry burdens as soon as they were able (Penn, p.30; Zeisberger, 1870, p.87). At a girl's first menstruation she went to a small hut some distance from the house where she stayed at least seven days. Here meals were brought to her by her mother or an old woman-friend, but she could not be touched. She used a sharpened stick in eating to prevent the food from touching her hands. At the end of her seclusion, the girl washed herself and all her clothing and dishes before returning home. She was then considered ready for marriage (Penn, pp.33-4; Beatty, p.43; Brickell, p.49; Harrington, 1913, p.215).

Marriage

"When the Young Women are fit for Marriage, they wear something upon their Heads for an Advertisement, but so as their Faces are hardly to be seen..."(Penn, p.31). Other descriptions tell us that this covering was made of worked mats decorated with alternate rows of white and black wampum and was worn pulled down to the middle of the forehead (Smith, p.138; Zeisberger, 1910, p.77). Girls married between the ages of thirteen and fourteen; boys, at seventeen or eighteen (Penn, p.31). According to Zeisberger, the Delaware had the tradition that individuals must always marry outside the local group, but no seventeenth century writer has commented on this point (Zeisberger, 1910, p.78).

8: Lindeström T-5 (1654-1655) 1925
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§54 loosens it from the board, while it is young, except when she must do so for sanitary reasons. Nor do we ever hear their children cry or whine like the Christian children, but [they] are very patient. But when some illness attacks them, then they lament so miserably and quietly with a soft sound. However, they show themselves very tender towards their children, nor do they do away with their children, as unfortunately the prostitutes among the Christians too often do.[4]

§57 When now the children finally get out of this their swaddle, they carry their children with them on their backs, just like the gypsies do.[5]

§55 §58 But as soon as the male children become so large that they can run around, they exercise them with cross bows and slings, and when they become somewhat larger with the shooting of guns; and then names are given to them, how they are to be called.[6] But when the children become somewhat older, so that they arrive at some understanding, then they select and adopt their *Pådhra* or idol, faith and religion, about which we shall see below in the chapter concerned.[7]

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[4] Williams observes in this connection: "They nurse all their children themselves; yet, if she be an high or rich woman, she maintaines a Nurse to tend the childe." *Key*, 52.

[5] Cf. Hodge, *Handbook*, I, 357.

[6] By what name they are to be called.

[7] See below, Chapt. XV.